





No. 4265.136



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William Lloyd Garrison







*W. L. Garrison Esq.*

# AN APPEAL

TO THE

ABOLITIONISTS OF GREAT BRITAIN,

IN BEHALF OF THE CAUSE OF

4265.136

## UNIVERSAL EMANCIPATION.

BY GEORGE THOMPSON.

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RECOMMENDED TO THE SPECIAL ATTENTION OF THE ANTI-SLAVERY FEMALES  
OF GREAT BRITAIN.

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EDINBURGH:

WILLIAM OLIPHANT AND SON,

7, SOUTH BRIDGE STREET;

GEORGE GALLIE, AND DAVID ROBERTSON, GLASGOW;

FINLAY & CHARLTON, NEWCASTLE; W. CURRY, JUN. & CO. DUBLIN;

AND HAMILTON, ADAMS, & CO. LONDON;

MDCCCXXXVII.

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Family of  
William Lloyd Garrison  
July 8, 1899.

The following Address was written, at the request of a friend, as a Preface to a Reprint of a very excellent "Appeal to the Christian Women of the Southern States of America, by ANGELINA E. GRIMKE," an accomplished American lady. It is now published in a detached form; that, by diminishing the expense, it may obtain a more extensive circulation.

W. L. GIBSON

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## APPEAL &c.

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THE efforts which Great Britain and the United States are making for the conversion of the world, constitute the chief glory of the age in which we live. Compared with the struggles and triumphs of Christian benevolence, how insignificant are all movements, merely *political*! Institutions for the spread of the Gospel, being connected with the grand designs of God, are under His special patronage and protection; and the plots of politicians, and the cabals of courts, and the quarrels of potentates, and the downfall of empires, are interesting to the Christian and the philanthropist, only in proportion as they prepare the way, by the removal of old obstacles, for the universal diffusion of the principles of peace, and truth, and righteousness. How consolatory and sustaining, when covered with obloquy, and surrounded by difficulties and dangers, the reflection, that, if we are engaged in a work which has been undertaken in obedience to the Divine will, and stands connected with the purposes which God designs to accomplish through the instrumentality of man, we have laid hold upon the omnipotence of Jehovah, are guided by a wisdom that cannot err, covered with a shield which no hostile weapon can penetrate, and have an object before us, which, being linked to the plans of the Eternal, shall assuredly be accomplished. The secret of the success of modern religious enterprises is to be found in *their conformity with the spirit and end of the Gospel*, and the commands laid upon the church of Christ. The work of the world's regeneration will advance, just in proportion as a simple reliance upon the promise of God, and the sufficiency of His wisdom and strength, shall take the place of a confidence in human policy and human power. Acting in obedience to Divine direction, with undoubting faith in a Divine promise, "all things are possible." "God is on our side; we shall not be greatly moved." Amidst the suggestions of worldly wisdom, and the falterings of human weakness, a voice comes forth from the excellent glory, saying, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—ISAIAH xli. 10.



I have deemed these remarks not inappropriate as an introduction to the notice of the abolitionists of Britain, of the great

#### CAUSE OF UNIVERSAL EMANCIPATION,

A cause closely and inseparably connected with the success of every scheme for the evangelization of the world—the triumph of which must be achieved, ere the heralds of the cross can go forth without obstruction, or the word of the Lord have free course and be glorified among the heathen.

It is matter of deep regret, that many who evinced an active and commendable zeal in the recent struggle for the overthrow of Colonial Slavery, have either retired from the field, or relapsed into an attitude of *apathy*, not to say *indifference*. Of these, some think their work done; others dispute the wisdom or the right of interfering with slavery beyond the limits of British territory; while others deem the attempt to obtain the universal emancipation of the slaves throughout Christendom, an object, which, however desirable and praiseworthy, is utterly hopeless. To all such, both male and female, I would, with every proper feeling of respect and deference, address myself: beseeching them to ponder the facts about to be stated, and at the same time to take an enlightened and Christian view of their influence and responsibility. If they will do this, I doubt not the result. They will see that they cannot, in the present state of the world, without guilt, occupy a position of *neutrality*. Under a constraining sense of duty, they will again gird on the panoply of God, and go forth to the holy war of light, and truth, and love, against the principles which make and keep so many millions of our race SLAVES.

Before we proceed to a general view of the question before us, let us look at home. Our attention is first demanded to the

#### BRITISH PARLIAMENTARY SLAVERY,

Under the name of Apprenticeship, in the *West Indies*, the *Cape of Good Hope*, and *Mauritius*. The people of Great Britain demanded *immediate, total, and unconditional* emancipation. Three hundred and thirty-nine delegates from Anti-Slavery Associations assembled in London in the month of April 1833, demanded immediate, total, and unconditional emancipation; and solemnly assured his Majesty's ministers, that they would offer all constitutional resistance to the measure about to be brought forward, if it compromised the principle of *immediatism*; or recognised the right of the planter to *compensation*; or, professing to give *entire* freedom to the negro, left him "*half a freeman, and half a slave.*" The "*ORACLE*" replied, "*The measure shall be safe and satisfactory.*" The 14th of May arrived; the grand disclosure was made; and, lo!



it appeared right in the eyes of an Anti-Slavery (?) Administration to make the measure “safe,” by apprenticing the negro; and “satisfactory,” by giving twenty millions to the planters! Some of the abolitionists declared themselves *thankful* for the measure; others satisfied themselves with expressing useless regrets, and uttering secret murmurs; while others did what they could to rouse the country to an effectual opposition. The measure embracing “apprenticeship” and “compensation” was ultimately carried; and as two years and a half have elapsed since the 1st August 1834 (the day on which the act came into operation), we are now in circumstances to judge of its wisdom and beneficence, as before we were of its abstract *equity* and *justice*. The following facts\* will show what (for the present) we have received for our twenty millions:—

Extract from a letter of the highest authority in the hands of the friends of the negro:—

“Yes, sir, the (British) Parliament, it is true, passed a law, in which the flogging of females under any circumstances was prohibited. The planters passed the same enactment, but with a rider attached to it in the shape of a proviso, that they shall be subject to any *police regulations equally affecting persons of free condition*. Now, free persons are seldom, if ever, sent to the workhouse; it is quite safe, therefore, to frame regulations *nominally* affecting all parties. In this way the Planters have secured the continuance of female flogging!—Sir, you may stop this gap, but rely upon it, for every gap you do stop, the Planter will contrive to open a dozen fresh ones. Therefore do I repeat the assertion, that nothing short of absolute freedom will cure the evils of slavery. Yes, sir, women are still flogged, and that, too, with a measure of atrocious cruelty, far outstripping the latter years of slavery. Within the last month, two cases have come to my knowledge, both women with infants at the breast, sent to the workhouse by special magistrates; the flesh was literally torn from their back; ‘you could not stick a pin between the sores.’ The infants of these poor women were brought to the verge of the grave by the dreadful condition to which the mothers were reduced.”

The following facts are from a medical man who had an official situation in Jamaica, and resided there twenty years. They are addressed to a Member of the British Parliament:—

“In apportioning their punishments, few magistrates observe any discrimination as to age, sex, condition, or previous character. Women with sucking children, and pregnant women, are sentenced to the workhouse to work in chains and collars, and to walk the tread-mill (and by the way, it is a notorious fact, that women are frequently flogged on these tread-mills). Apprentices of the best character are ruthlessly degraded by being sent to the workhouse, to associate with the most depraved and worthless characters.”

Extract of a letter from a late Stipendiary Magistrate, dated Jamaica, April 1, 1835:—

“You can conceive nothing more thoroughly horrible than the system of coerced labour, under the apprenticeship law.”

\* Taken from the “Eleventh Report of the Ladies’ Negro’s Friend Society of Birmingham, West Bromwich,” &c. 1836.

The following is from a gentleman well known in Birmingham :—

“Through great mercy we are all well, and matters are quiet, which would not be the case were not the negroes the most patient people on earth! O this cursed apprenticeship! Nothing but blood, murderous cells, and chains! I think nearly forty young and old females pass my door in chains every morning. Not one school yet established, while most abominable cells and tread-mills are being erected all over the island! This to prepare the poor negroes for freedom.”

“Several of the slaves have said to me in the bitterness of their sorrow, ‘that they wished things had remained as they were before.’ For this I always check them, and call to their minds the fact, that at the end of six years they will be free. They reply, ‘but if our owners are so hard upon us, we shall not live till then.’”

A communication of the 14th of March, 1835, states, that “during the time martial law existed, a great number of women were flogged in St Christopher’s.”

“The Special Magistrates in that island, with two exceptions, have all given permission to flog the small gangs on estates, both males and females.”

Such a revelation of horrors should awaken the dormant zeal and collapsed energies of the nation. The bargain was, that the negro should be *free*,—he is still a *slave*. That woman should be not only free, but protected from the lash,—she is still a slave, and still subject to the brutalizing and blood extorting whip. In a letter recently sent to this country by Mr Scoble, who, with that amiable and distinguished philanthropist, Joseph Sturge, Esq. of Birmingham, is engaged in a tour of inquiry through the West India islands and colonies, there is the following important testimony:—“With respect to the apprenticed labourers. My detestation of the system under which they are placed is not abated one jot. I have seen as well as heard enough to convince me, that it would be intolerable but for the watchful supervision of the Executive.”

Yet, this is the condition in which Mr Stanley said “the negro would enjoy *every right* and *every privilege* of a *FREE* man.” Are chains, dungeons, stripes, the collar, the stocks, and the tread-mill,—the “rights” and “privileges” of “*FREE*” and unoffending men and *women*? Shall this system continue till August 1, 1840? Shall we be innocent of the blood of our brother and sister, if, without any effort to shorten its duration, we leave it to die out, seeing every hour of the period is crowded with the wrongs of unpaid, insulted, and tortured British subjects? Are not *we* the holders of these slaves? Is not the Act under which they are thus treated, *our* Act, and not the Act of a Colonial Assembly? Did we not pay the price (£20,000,000) to buy them *out* of the house of bondage? If they are still *in* it, do we not hold the key? and shall we be deterred from opening the prison doors, by a fear of displeasing a despotic planter, or inconveniencing a Colonial Secretary, or disturbing the plans of a Home Admi-



nistration? Let the people answer, who have twice awakened to a sense of duty the slumbering guardians of British liberty!

#### THE SAFETY AND ADVANTAGES OF IMMEDIATE EMANCIPATION

have been abundantly shown in the results which have followed the wise legislation of the planters of Antigua and the Bermudas. In these colonies unabridged freedom was bestowed upon the negroes instead of apprenticeship, and all parties have been gainers. The negroes gratefully accepted the boon, and proceeded to demonstrate their fitness for it, by betaking themselves, as willing, self-articled labourers, to the cultivation of the grounds upon which they had previously spent coerced and uncompensated toil. No man's property has been deteriorated. No pause in the agricultural or commercial energy of the islands has taken place. In Antigua, many of the plantations have been even more productive under the *new*, than they were under the *old* system; and so great has been the willing subordination of the negroes, and so undisturbed the tranquility of the island, that *not an alarm-gun has been fired* since the hour that witnessed the deliverance of the colonies from the curse, calamities, and guilt of slavery. Let us next glance at

#### OUR DUTY TO THE WEST INDIES.

There is still a great work to do for the inhabitants of these long enslaved and misgoverned colonies. The work of education, happily commenced, must be prosecuted with liberality and vigour. One hundred and thirty thousand children, under the age of six years, look toward the parent country for instruction. Nearly five hundred thousand negroes, of various ages, are willing and waiting to be taught. They must not be permitted to look in vain for the education we are bound, by our profession, and past zeal for their emancipation, to bestow upon them. If we would perfect the work we have commenced; if we would substitute the reign of principle for the reign of power; if we would compensate for successive ages of robbery and wrong; if we would make our experiment a powerful example and a rich blessing to all the other nations of the world; and cause the Islands of the West to become nurseries for missionaries and teachers, who shall hereafter go from thence to the benighted continent of Africa,—we must not fold our hands, but promptly second the efforts of Bible, and Missionary, and School Societies. If what is demanded be done quickly, it may reasonably be expected, that in a few years from the present time, the funds now required for these promising fields will no longer be needed, but that, on the contrary, the West Indies will become a source

of revenue, of both men and money, to the Evangelical Benevolent Societies of this country. Though there is much in the system at present that calls for immediate correction or entire removal, yet are the

#### PROSPECTS OF THE COLONIES

full of encouragement. The day is approaching when white soldiers shall no longer be needed to defend them from foreign aggression, or keep down a spirit of servile rebellion;—when black, and brown, and yellow men, shall sit in the Council, and in the Assembly, with their fairer competitors for colonial honours, and evince as much skill in legislation and debate as ever did the whitest of their tyrants in former days;—when Jamaica shall have her societies for sending the Bible, the missionary, and the catechist, to the unenlightened parts of the world;—when West India pulpits shall be supplied with talented and devoted men from among the sun-burnt descendants of Mizraim and Cush;—when delegations of coloured brethren shall visit our shores, and delight our hearts by telling us what their constituents are doing in conjunction with ourselves for the illumination of the world;—when the glorious tidings of the Gospel shall be carried from Jamaica to Cuba and St Domingo, and every adjacent isle; and the Gulf, and the Carribbean Sea, and the southern shores of the Western Continent rejoice in the light of freedom and of truth;—when a happy and hospitable population shall welcome to equal privileges, and a more genial clime, those of their brethren who shiver amidst the biting frosts of Nova Scotia and the Canadas;—when a free and powerful community of coloured men shall lift up their voice, and, in tones of mingled pity and power, demand, in the name of humanity and God, the redemption of their race throughout the world!

Who would not take a part in bringing near this happy day? Lovers of freedom, Philanthropists, and Christians, the eyes of the world are upon you. Mighty are the issues of your great experiment! See to it that nothing is left undone to make it a happy and triumphant one.

Before we congratulate ourselves upon the victory of abolition principles throughout the British Empire, we must effect the extinction of

#### EAST INDIA SLAVERY.

The subject of slavery in the East Indies has remained comparatively unnoticed. It is, however, apparent to those who have consulted the sources of information (limited as they are) open on this topic, that slavery of all kinds exists to a very vast extent throughout our British East India territories,



and that many of its features are of the most revolting and atrocious character. In Malabar alone, under the Presidency of Madras, there are, it appears, upwards of *one hundred thousand slaves* who are absolute property, as much as the cattle upon a man's estate, and in a condition of moral and physical degradation, as abject as can be conceived. "The very appearance of them," says Mr Baber, in his evidence before a Committee of the House of Lords, "particularly those in the south-east parts, bespeaks their wretchedness. Small in stature, spare arms and legs, with large stomachs; in fact, more like baboons than men. Perhaps there is no person who has had the opportunity I have had of seeing and knowing these unhappy creatures." It is probable that under the Madras Presidency there are upwards of half a million of slaves!

In the Bengal Presidency, both the Mahomedans and the Hindoos practise slavery to a very great extent. The number of those who are held in servitude, including every gradation, is beyond computation. It is perhaps not too much to say, that, throughout the districts of Bengal, there are from three to five millions of our fellow-subjects in bondage,—the character of their bondage differing, of course, according to the *caste* to which they belong, and the nature of their employment; some being *predial*, and others *domestic* slaves.

In the Island of Ceylon there are about twenty thousand predial slaves.

In 1833, the Ministers of the Crown proposed the immediate abolition of slavery throughout British India. The measure was modified in the House of Commons, and finally went from that assembly to the House of Lords, with a clause fixing the 12th of April, 1837, as the day for giving absolute freedom to the slaves of British India. The Members of the Upper House, however, bowed to the will of the Directors of the East India Company, and rejected the measure. They did more: they made the liberty of millions of our fellow-subjects dependant on the legislation of absentee East India Proprietors in Leadenhall Street, London. We have nothing to hope from East India Stockholders at home; nothing to hope from European residents abroad. The slaves of India look to the opponents of colonial despotism in England for their deliverance. Deny them *your* aid, and they must wear the yoke till death. This must not be. The united voice of Britain must rouse the imperial Parliament to attention: our petitions must make known the facts of the case, and our "continual coming" constrain our rulers to "proclaim liberty throughout all the land," and send the life-blood of British freedom

"through every vein  
Of all our empire, that where Britain's power  
Is felt, mankind may feel her mercy too."

We turn to the state of Christendom at large, in reference to slavery and the slave trade.

#### A GENERAL VIEW OF CHRISTIAN SLAVERY

will show what yet remains to be done, and justify *an earnest appeal* to a Christian and Anti-slavery public, for sympathy and vigorous effort in the work of universal emancipation. We say nothing in what follows of the slavery of British India. There are,—

In the United States, . . . . .	2,500,000 slaves.*
In Brazil, . . . . .	2,000,000 slaves.
In the Spanish Possessions, . . . . .	500,000 slaves.
In the French Possessions, . . . . .	300,000 slaves.
In the Possessions of Portugal, Denmark, Holland, &c.	200,000 slaves.
Add to these, the victims of <i>prejudice</i> in the United States,—the afflicted and down-trodden free (so called) people of colour: the masterless slaves of America,† . . . . .	500,000
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And we have before us, . . . . .	6,000,000

(SIX MILLIONS) of human beings prostrate beneath the hoof of a relentless tyranny, for no other crime than *the colour of their skins!* What mind can grasp the amount of injustice, misery, pollution, and soul-murder, comprised in this most impious and inhuman system? Five millions, five hundred thousand human beings held in a state of brutal subjection by nominally Christian nations! Odious and diabolical conspiracy against the liberties of mankind! Half of these are found in the far-famed Republican States of North America: the land of liberty; the asylum for the oppressed of all nations,—where it is declared that “all men are born *free and equal*,” and that “resistance to tyrants is obedience to God.” America! the land of the pilgrims,—the land of Eliot, and Edwards, and Hancock, and Adams, and Franklin, and Washington! In this land of revivals, and educational and missionary operations, and saints, and heroes, and philosophers, and liberators, there are THREE MILLIONS of oppressed human beings; two millions five hundred thousand in a state of brutal subjection to the avarice, lust, and power, of irresponsible masters, and the rest shut out from every social privilege, on account of their connexion (near or remote, it is the same) with the African race. Let the females of this land of liberty, where woman dwells in peace and security, remember that three millions of the slaves of Christendom are of their own form and sex—their sisters! sisters “in bonds!” writhing under the lash! robbed of

\* This number may be considered as including the slaves in Texas. See Appendix, No. I.

† See Appendix, No. III.



their offspring! toiling beneath a vertical sun on the sugar plantations of Brazil, or the rice swamps of Carolina! groping their way to eternity through worse than heathen darkness! tens of thousands of them brutalized by the system below a sense of shame, or any feeling of self-respect! In their impotence, their benightedness and woe, they stretch their hands towards Britain! Every breeze from the west comes freighted with their sighs and groans! Daughters of this favoured land! can you turn a deaf ear to their entreaties and their complaints? Can you sit unmoved amidst the blessings which freedom and Christianity have showered around you? Have you no tears to shed? no prayer to present to the Avenger of the oppressed? no voice of remonstrance for the ear of the oppressor, crying, in sympathetic agony, "Remember *you* were born of WOMAN! O, spare my sister! O, reverence our common nature!"

We pass from the six millions in the bonds of slavery and prejudice, to notice a gigantic evil growing out of the system, and perpetuated by it, viz. :—

#### THE AFRICAN SLAVE TRADE.

You have read the Works of the venerable Clarkson, and the Speeches of the classic and silver-tongued Wilberforce (now in heaven), and have perhaps exulted in the thought that through the labours of these truly great men and their coadjutors, the Foreign Slave Trade had been abolished. It is true that *our nation* has been free from the disgrace and guilt of carrying on this traffic since 1807; but think you, Africa is saved from the machinations of the Christian broker in the trade of blood? that her tribes are no longer molested? that her shores are no more polluted by the stealthy step of the felon foe,—the spoiler of her children, and the destroyer of her peace? Be not deceived. The vultures and vampyres of Europe and America are still draining her blood,—her villages are still fired,—her towns are still ravaged,—her deserts are still trodden by troops of chained and weeping captives, ever and anon falling phrenzied and fainting to the earth! Slave factories still line the banks of the rivers and the shores of the Atlantic. Upwards of one hundred thousand negroes are annually put on board the slavers trading to Africa, and either die amidst the indescribable horrors of the middle passage, or are sold in the human flesh shambles of foreign *Christian (!)* countries.\*

To obtain one hundred thousand slaves, more than double

\* Let me earnestly recommend to all who are desirous of knowing the history of the slave-trade since the British Abolition Act, to procure, without delay, a pamphlet compiled with great ability and care, by Robert Stokes, Esq. the Secretary of the Anti-Slavery Society, 18, Aldermanbury, London. To be procured through the booksellers.

that number must perish on the continent in the wars fomented between tribes and nations, and in the transit from the far interior down to the coast. Who can hope for the *civilization*, still less for the conversion, of Africa, to the faith of the Cross, while such a trade continues! Africa, with her teeming millions, is beyond the pale of successful missionary enterprise, while she is the victim of the rapacity of the banded flesh-mongers of the civilized (?) world. THE REMEDY FOR THE SLAVE TRADE IS THE ABOLITION OF SLAVERY. The *market* must be annihilated before the *supply* will cease. Treaties, conventions, commissions, and cruisers are all in vain, while high prices are offered for the persons of men. While the grand incentive continues, there will ever be men sufficiently greedy for gold, and reckless of danger, to embark in, and successfully carry on the trade. Our efforts should be directed against *slavery*. When the slave systems of America are broken up, the African slave-trade will die a natural death. Till then, no mortal blow can be struck at the slave-trade.

THE ANTI-SLAVERY MOVEMENT IN THE UNITED STATES has called into activity a vast amount of mind. There is no one topic, apart from politics, upon which so much is written as the subject of slavery; and certainly no topic besides, upon which what is written (on the *Anti-Slavery* side), is more in accordance with the spirit and precepts of the Gospel. The abolitionists of America, in the prosecution of their great object, have had to contend with opposition of every conceivable kind. They have been assailed in their persons, their property, and their reputation; but have, nevertheless, evinced, throughout the struggle hitherto, the most heroic devotedness to their principles. Soon after the first promulgation of the doctrine of Immediate Emancipation,\* an appeal was made to this country for sympathy and help. In answer to that appeal, I undertook a mission to the United States, and spent fourteen months in lecturing in different parts of the Northern and Eastern States. When, in compliance with the earnest entreaties of many anxious friends (who dreaded the fate which they clearly saw awaited me if I continued in the country), I embarked on my return to these shores, I left behind me between 300 and 400 associations in connexion with a National Society. These associations have since increased to the number of 800, and are prosecuting with unparalleled energy the great object they have set before them. My beloved friend, Mr Garrison, in a letter, dated January 10, 1837, thus sketches the present state of the cause:—

\* The first society upon the basis of Immediate Emancipation was formed in Boston, January 1832.

“The anti-slavery cause is marching onward with astonishing celerity; and it is now the all-pervading impression, both at the north and the south, that that cause is ere long to be completely victorious. Mobs are now quite rare,—the brutal crisis seems to have passed away; and though we meet with sturdy opposition in various quarters, yet we always keep the mastery. The number of our societies increases too fast for me to keep an accurate reckoning. It cannot be less than 800, and may amount to 1000, and still it continues to augment. But the strongest proof of our growth,—the most sublime manifestation of our whole-hearted determination to conquer by one decisive effort,—is seen in the fact, that we have commissioned no less than SEVENTY agents to go forth and give battle to a corrupt public sentiment,—all good men and true,—all more or less able and successful lecturers,—a large portion enlisted during the war, and others for a limited period. I believe the world has seen nothing like this since the seventy disciples were sent forth by our Lord. Only think of it, seventy men, official agents, pleading with the people night and day! If, in a cause like this, the promise is, that one shall chase a thousand, and two put ten thousand to flight, what, under God, may not this sacramental host achieve?”

Notwithstanding this extraordinary success, the abolitionists of the United States increasingly feel the

#### NECESSITY AND VALUE OF BRITISH SYMPATHY.

The churches of the slave states are, with few exceptions, arrayed in opposition to the friends of the oppressed.\* The Government and Congress treat with rudeness and contempt the petitions of the people, praying for the abolition of slavery and the slave-trade at the seat of Government; and the slaveholders and politicians of the South continue to oppose, by the most atrocious outrages and iniquitous laws, the progress of right sentiment in the slave states. In these circumstances, the friends of humanity and freedom throughout America, look to the people of this country for the assistance which they are fully able and warranted to afford. Their language is,—

“Our pride may revolt at the idea of foreign interference, but it will be the interference *not of force*, but of PUBLIC OPINION, against which our fleets and armies will be of no avail.”—*Judge Jay*.

“We shall need the COMBINED EFFORTS of *Christians of all denominations among you*,—let them all move onward together.”—*William Lloyd Garrison*. Again he says, “Tell the Christians of Great Britain who have sent over their remonstrances against our accursed slave system, that *they are helping us mightily*.”

“We are more than ever convinced that THE SYMPATHY OF GREAT BRITAIN, and of Europe at large, will be fatal to the cause of our enemies.”—*Professor Wright, Secretary of the American Anti-Slavery Society*.

“Already we feel the strong tide of British Sympathy bearing us on-

\* Most joyfully do I refer to the present state of the Presbyterian churches in Kentucky. The synod of that state has published an address on the subject of slavery, worthy of the deepest attention. I have furnished a few short extracts from this truly interesting and valuable document in the Appendix (See No. IV.). Let the American churches perform their duty in reference to slavery, and it will be speedily banished from the land.



*ward.* The enemies of liberty feel and dread it. Go on, and may God bless you!"—*John G. Whittier, Esq. Member of the Massachusetts Legislature.*

"The noble and Christian conduct of ecclesiastical bodies on your side of the Atlantic, *has cheered us greatly.*"—*Lewis Tappan, Esq.*

"What can you do in England to aid us? *Much.* We feel that you are aiding us, while labouring with God's help to envelope your island in an atmosphere in which an American tyrant, and the abettor of tyrants, cannot breathe."—*Rev H. C. Wright of Boston.*

I have selected the above short sentences from a multitude of letters, all speaking the same language. I feel confident the appeal will not be made in vain.

Britain! the nations know thy voice;  
 'Tis thine to make the awful choice;  
 'Tis thine to bid a world rejoice,  
 Or close the gates of Liberty!

#### THE FEMALES OF THE UNITED STATES

Have, many of them, been amongst the most zealous and efficient advocates of the cause of enslaved American citizens. Associated for the purpose, they have obtained funds, diffused information, and procured thousands of signatures to Anti-Slavery petitions. In the midst of ridicule and danger, they have pursued their way without faltering or fear; and by their steady zeal, and bright example, have given a mighty impulse to the cause. They are still laboriously engaged. In New York, Boston, Philadelphia, Portland, Maine; Concord, New Hampshire; and many other places, there are large and growing societies. By means of subscriptions, collections, Anti-Slavery bazaars, fairs, depositories, boxes, &c. they are enabled to make very large contributions to the funds of the National and State Societies. The Boston ladies, during the year ending October, 1836, raised upwards of *eleven hundred dollars* (more than L.200 sterling); and on the 22d of December last, realized, by means of an Anti-Slavery fair, five hundred and fifty dollars (L.120), which enabled them to complete a contribution of *one thousand dollars* to the Massachusetts Anti-Slavery Society.

These noble and devoted females make their appeal to the women of Great Britain. They ask your sympathy in their trials and successes. They desire to embark with you in the work of freedom for all the slaves of Christendom. If you will help them in the hour of need to accomplish their work of home benevolence, they will throw their victorious energies into the still wider field of universal emancipation. In the Appendix (See No. II.), you will find one of many communications, sent from Female Associations in the United States to the Anti-Slavery females of this country. It will exemplify the patience and heroic devotedness of the women of New

England, and will, I doubt not, call up corresponding feelings in the breasts of those who have not yet forgotten their own struggles in a kindred cause. A reply, sent from the town of Darlington, is inserted for the purpose of suggesting to females, in other places, the propriety of forwarding similar communications. A regular correspondence between the American and British FEMALE SOCIETIES would greatly strengthen and animate both. The following extract from a letter, written by Mrs Chapman, secretary of the Boston Society, in reply to one from the Hon. Mrs Erskine of Edinburgh, conveying an expression of the sympathy and good wishes of the Edinburgh Ladies' Emancipation Society, will corroborate the truth of the above remark:—

“ We rejoice that we are not called to sacrifice *all* human approbation. Deeply and gratefully do we appreciate the strengthening sympathy of which your letter assures us. We knew it would be so. We felt that the liberators of the British West Indies,—the descendants of the assertors of religious freedom in days gone by, would be with us. From the conflict with falsehood and enmity, we look to COVENANTED SCOTLAND, and are strengthened and consoled by the thought that her daughters are watching with deep solicitude, and forwarding by prayer the ‘magnificent and awful cause,’ in which we are engaged.

“ It would afford us very great satisfaction to hear from you as often as opportunities offer. Valuable ideas will doubtless occur to you, being spectators, which might not so readily suggest themselves to us. The unparalleled success of Mr Thompson's labours is a continual memento of the good which may be effected in one country by moral influence from another; his fearless but affectionate exposition of truth is even now working in the hearts of his enemies, and we confidently anticipate the time when those who so madly and so blindly heaped injuries on *him* because they hated the truth, will be anxious for his return, that they may express their penitence and their thanks.”

I am aware of the frequency with which the question is asked,

#### WHAT CAN THE FEMALES OF THIS COUNTRY DO?

I shall attempt a reply to this question.

1. Let those who desire to serve this cause *give their names and influence to some society* established to promote it. Be enrolled among the friends of the human race. Thus openly avow your attachment to Anti-Slavery principles, and approve yourselves before God and the world. The fact of numerous societies existing for the overthrow of slavery would, in itself, have efficacy, and hasten the event you desire. *Example* does much. If no society at present exists in your town or neighbourhood, converse with your friends upon the subject,—urge the formation of an association; and, as soon as a few are like-minded with yourself, let a society be organized, a correspondence with other societies opened, a few books and tracts purchased, and the work of enlightenment commenced. If this course be taken, with a sincere desire for usefulness, and in



humble dependance upon the Divine blessing, it will not be long ere you are fully satisfied of the power you possess to help the great cause.

2. As societies, you can *raise funds* to be devoted to the printing and publication of such tracts or larger works as may be calculated to inform the public mind,—keep alive and increase the Christian zeal and sympathies of the nation,—and enlist the pulpit and the press in behalf of the suffering and the dumb.

3. As societies and individuals, you can aid those societies which have assumed heavy responsibilities, and are sustaining an active and efficient agency. These societies will gratefully receive your help, and apply, with all possible care and economy, your benefactions to the sacred object for which they are given.

4. As societies, you can forward to the associations of America your letters of sympathy, counsel, and encouragement; and through them you can also address the reason and conscience of yet unawakened females in every part of the country.\* Be assured your voice will be heard and felt. Is not this an interesting and solemn duty? Are not the noble and excellent females, who, for the sake of the slave, are constantly exposed to insult and danger from “the secret counsel of the wicked,—from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even wicked words,” entitled to this at your hands. Will not the females of Britain, generally, follow the example of Scotland? You can shed joy and gladness over hearts plighted to the bleeding slave, yet often saddened and cast down by the frowns, and ridicule, and persecution visited upon them by the interested and ignorant supporters of a wicked system.

5. The abolitionists of America, male and female, observe the last Monday evening of every month as a season of special prayer for the enslaved of their own and every other land. These meetings are, as I can testify, attended by large numbers, and are found to be times of refreshing. Let the abolitionists of this country follow the example thus set them. Nothing struck me more forcibly than the peculiarly *religious* character of the Anti-Slavery movement in America. The abolitionists are pre-eminently *men and women of prayer*; and I cannot but attribute their unblameable deportment, and exemplary patience, as well as their extraordinary success, chiefly to this distinguishing feature.

6. If you have the means, possess yourselves of a few books containing a correct and comprehensive view of the great sub-

\* See Appendix, No. V.

ject ; and when you have mastered their contents, send them among your friends and neighbours, and keep them constantly circulating.

7. Are you, as parents, preceptors, or Sabbath school teachers, entrusted with the education of the young? Let me exhort you to think well upon your influence, and the obligation resting upon you to exert it for the good of mankind. The opportunity is afforded you of inculcating *right principles*, and *directing the feelings* of your tender charge. Let not their duty to “remember them that are in bonds,” be forgotten in your admonitions. Peradventure, the lessons you teach them may, under the blessing of heaven, enlist them in the cause of the oppressed, and send them forth to assert the rights of your insulted sex, and accelerate the triumph of universal freedom. So important do the abolitionists of America deem it, that children should be rightly informed on this subject, that for a year and a half past, the National Society has issued monthly, a periodical for infants, entitled “THE SLAVE’S FRIEND,” hundreds of thousands of which have been distributed in families, schools, and by the way side. Ladies carry them in their reticules—gentlemen in their waistcoat pockets—and marvellous have been the effects produced by this effort to “train up” the children of the land to pity and pray for the slave. The Executive Committee of the National Society have recently engaged a gentleman, whose talents and zeal for infant education admirably fit him for the work, as “*infant’s agent*.” His whole time is devoted to the spread of information on the subject of slavery amongst children. He directs his attention specially to the subject of prejudice against colour, and seeks to prevent the growth of that unkind and unholy feeling, which the general treatment of the coloured race is calculated to beget in the infant mind.

This is the true method of reforming the world. In this work the assistance of females is indispensable. Let the women of Britain aid us in preparing other and better labourers for the great field of universal benevolence ;

“ Such means the ransom’d slave shall raise,  
And guide his feet in wisdom’s ways ;  
And leave, when we are turn’d to dust,  
A generation of the just.”

Lastly ; if you have leisure, you can devote it to the manufacture of such articles as are adapted for sale in bazaars, fairs, &c. Opportunities are constantly occurring of forwarding such things to the United States. A few have already been sent. Such contributions will not fail of bringing a high price at the periodical sales of the various Trans-Atlantic Societies ; and thus, while you will be increasing the funds of those Societies,



you will also be scattering through the country, the lasting memorials of your sympathy and co-operation.\*

\* The following is from the *Liberator* (Boston, U. S.), of January 2, 1837.

#### THE LADIES' FAIR.

"The proposed Anti-Slavery Fair was held on Thursday, the 22d of December. The choice of that day was accidental; but it was a pleasant and appropriate manner of celebrating the Anniversary of the Pilgrims. The convenient and well-lighted hall called the Artist's Gallery, was duly prepared for our reception, and we had not the slightest reason to complain of reluctance or want of courtesy on the part of the proprietor. The Hall was filled with visitors at an early hour, and continued full until late in the evening. Very many of these were not abolitionists, but belonged to a large and increasing class of the community, who have been strongly abolitionized by Anti-Slavery efforts. Not a few of the wives and daughters of 'gentlemen of property and standing,' were among the purchasers. A piece of the old oak of the *Constitution* was offered for sale; and we regretted that we had not placed beside it the relics of the *Anti-Slavery Sign*, destroyed by a Patrician Mob in 1835.

"Around the Hall was placed in large letters, the motto, 'On this day did our FATHERS land on the ROCK OF FREEDOM; let us stand firmly on this ROCK.'

"There was great variety in the articles, and many of them were very handsome and tasteful. The ladies have ever regarded the pecuniary benefit derived from these sales as but *one* of several reasons in their favour. The main object is to keep the subject before the public eye, and by every innocent expedient to promote perpetual discussion. We wish to bring Truth and Falsehood in continual *juxta-position*, for we know full well that 'truth never came off the worse in a fair and open encounter.'

"To promote this favourite object, various mottoes and devices were stamped upon the articles offered for sale. Bunches of quills bore the label, 'Twenty-five Weapons for Abolitionists.' On the wafer-boxes was written, 'The doom of Slavery is sealed.' On one side of the pen-wipers was inscribed, 'Wipe out the blot of Slavery;' on the other, 'Plead the cause with thy Pen.' On some needle-books was printed, 'May the use of our needles prick the consciences of slaveholders;' others were made in the form of small shoes, and on the soles was written, 'Trample not on the Oppressed.' Some watch-cases bore the inscription, 'The political economist counts time by *years*, the suffering slave reckons it by *minutes*;' on others was written, 'The greatest friend of truth is *Time*, her greatest enemy is *Prejudice*.' Small silken bags of perfume, for bureau drawers, bore the motto, 'The kingdom of heaven is like unto leaven, which a *woman* hid in three measures of meal, until the whole was leavened.' The iron-holders were marked, 'Anti-Slave-Holders.' Small hearts cut from a knot of white oak were called, 'Hearts of oak for Abolitionists.' A cradle-quilt was made of patch-work, in small stars; and on the central star was written with indelible ink,—

'Mother! when around your child  
You clasp your arms in love,  
And when with grateful joy you raise  
Your eyes to God above,—  
Think of the *negro*-mother,  
When *her* child is torn away,—  
Sold for a little slave—oh, then,  
For *that* poor mother pray!'

"Ornamental stands for alumets, to light candles, bore the motto, 'LIGHT, whether material or moral, is the best of all Reformers.' Book-marks, of various coloured ribbons, were printed with sentences similar to the following: 'Speak the Truth in Love;' 'Remember those in bonds.' There were some very handsome Contribution-boxes, of bronzed copper; they were surmounted by a kneeling slave; on one side was the open Bible, and the rays that emanated from it were melting the links of a chain; on the other side was inscribed the motto, 'God loveth a cheerful giver.'

The amount of money received was 550 dollars; and the next morning the ladies paid all that remained of their pledge of one thousand dollars to the Massachusetts Society!

It is gratifying to perceive that many great and good *men* are already enlisted in the work; but you must not be content to leave it wholly to them. You are peculiarly qualified to enter into many of the most appalling evils of slavery. Suffer me, then, to plead with you on behalf of *your own sex*,—of millions, debarred not only the privileges of women, but the commonest rights of humanity,—debased and polluted by sensual and despotic masters, and shut out from the cheering light of the Gospel. If *we* plead for the honour, happiness, and life, intellectual, moral, and spiritual, of *your sex*, surely you will not withhold your countenance and help. It is the cause of woman,—the cause of purity,—of maternal love,—of infant education,—of religion,—of God! That which is masculine,—which is prominent, perplexing, or perilous, *we* will joyfully undertake. We ask you to do nothing inconsistent with your *sex* or *station*.

Your labour in this cause will bring your reward with it. When you contemplate the condition of *your sex* in slavery, your own privileges and enjoyments will appear doubly valuable, and your heart will glow with an intenser gratitude to the God of your mercies. When you think of mothers whose children are the “goods and chattels” of their sordid and iron-hearted masters,—whose smiling innocents are liable at any moment to be dragged from their throbbing bosoms, and consigned to the flesh-factor,—you will thank God that you inhabit a country, in which the parental relation is recognized and protected inviolate by the laws and religion of the land.\* In America, the negro is bound to obey the command of his master, however unreasonable, cruel, or iniquitous it may be. At the bidding of his master, he may be compelled to flog, under circumstances the most revolting, his *wife*, or sister, or mother! I use not the terms *husband* and *wife* to signify that the marriage contracts of slaves are regarded in the Southern States of America; for alas! they are utterly set at nought.† I merely intend to point out those who are linked by mutual choice and strong affection to each other. The negro who quitted his hut at dawn, leaving a blessing with the mother and her little ones, may, before noon, be chained to a coffin, and on his way, with other sorrowing exiles, to the regions farther south, leaving weeping eyes and breaking hearts at

\* “Slaves shall be deemed, taken, reputed and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever.”—*Laws of South Carolina*.

“Of course, these laws do not recognize the parental relation as belonging to slaves. A slave has no more legal authority over his child, than a cow over her calf.”—*Jay on American Slavery*.

† “A necessary consequence of slavery is the absence of the marriage relation. No slave can commit bigamy, because the law knows no more of the marriage of SLAVES, than it does of the marriage of BRUTES?”—*Ibid*.



home, to mourn the returnless absence of the father and the husband ! Will not the ceremonies, and symbols, and securities connected with the matrimonial contract in this slaveless country appear more sacred in your eyes, when contrasted with the impieties and impurities inseparable from the institution of slavery,—an institution which tramples upon every precept and ordinance of God, and rends, without mercy, the million fibres of the human heart !

Do any still hesitate to engage in this work, and ask, “ what will our entreaties and remonstrances avail ? ” I answer in the eloquent language of one of America’s most patriotic and enlightened sons :—

“ We can do much. We have a power mightier than armies, the power of truth, of principle, of virtue, of right, of religion, of love. We have a power, which is growing with every advance of civilization, before which the slave-trade has fallen, which is mitigating the sternest despotisms, which is spreading education through all ranks of society, which is bearing Christianity to the ends of the earth, which carries in itself the pledge of destruction to every institution which debases humanity. Who can measure the power of Christian philanthropy, of enlightened goodness, pouring itself forth in prayers and persuasions, from the press and pulpit, from the lips and hearts of devoted men, and more and more binding together the wise and good in the cause of their race ? All other powers may fail. This must triumph. It is leagued with God’s omnipotence. It is God himself acting in the hearts of his children. It has an ally in every conscience, in every human breast, in the wrong doer himself. This spirit has but begun its work on earth. It is breathing itself more and more through literature, education, institutions, and opinion. Slavery cannot stand before it. Great moral principles, pure and generous sentiments, cannot be confined to this or that spot. They cannot be shut out by territorial lines, or local legislation. They are divine inspirations, and partake of the omnipresence of their Author. The deliberate, solemn conviction of good men through the world, that slavery is a grievous wrong to human nature, will make itself felt. To increase this moral power is every man’s duty. To embody and express this great truth is in every man’s power ; and thus every man can do something to break the chain of the slave.”

But enough. You will, I trust, be led, by the perusal of the pamphlet now in your hands, to desire further information. I shall annex a list of publications, throwing additional light upon the various parts of the subject now briefly and imperfectly brought before you. In a short time there will, I doubt not, be a considerable addition to the works specified. In the mean time you need not remain ignorant of the extent and character of the system,—the means in progress for its destruction,—or your own duty to God and the suffering millions of your race.

If spared, I shall continue to labour in the same glorious cause. Grateful to God for the measure of success He has vouchsafed me, I intend to prosecute, with renewed energy and devotedness, the glorious work of universal emancipation. I

shall travel and deliver lectures,—re-organize existing societies, and form new ones,—promote the adoption of remonstrances with the people of America,—keep up an extensive correspondence with the friends of abolition,—and facilitate the republication of such American works as may be calculated to advance the cause in this country.

Did I not fear to offend, I might name many, by whose enduring zeal I have been stimulated; by whose sympathy I have been encouraged; by whose liberality I have been enabled to prosecute my plans; and by whose prayers, I believe, I have been preserved steadfast in this work of faith and labour of love. Their names are known to Him for whose sake they have become the patrons of the oppressed, and co-operated with the writer of these lines. To all who, in this or other lands, have cheered and sustained me in my arduous labours, I tender the assurance of my imperishable gratitude. With a deeper abhorrence of the system of slavery,—an increased conviction of the rectitude of the principles by which the doctrine of immediate and unconditional emancipation is supported,—and a love to the cause of the negro, strengthened by the trials and afflictions I have been honoured to endure,—I shall go forward. I have now almost completed a seven years' apprenticeship:—not of irksome drudgery for a “hard master,”—but of willing and consecrated toil in the service of the GREAT REDEEMER:—not bound by “magisterial indenture” or “imperial act,” but by strong attachment to the principles of truth and righteousness, and the inseparable links of fraternal sympathy with the slave of every colour, in every clime.

GEO. THOMPSON.

118, PRINCE'S STREET, EDINBURGH,  
March 28, 1837.

P.S.—Communications intended for me may be forwarded to the above address.

The Ladies named below are officially connected with FEMALE SOCIETIES FOR PROMOTING THE CAUSE OF UNIVERSAL EMANCIPATION, and will very cheerfully correspond with Ladies in England or Scotland, who may desire information :—

## EDINBURGH.

Miss WEBSTER, 7, Torphichen Street.

## GLASGOW.

Miss SMEAL, 161, Gallowgate.

## NEWCASTLE-ON-TYNE.

Miss BEAUMONT, High Swinburne Place.

## DARLINGTON, DURHAM.

Miss PEASE, Feethams.

## NORTH SHIELDS, DURHAM.

Mrs CHARLES THOMSON, at Rev. CHARLES THOMSON'S.

The following are Officers connected with the principal FEMALE ANTI-SLAVERY SOCIETIES of the United States :—

## NEW YORK.

Corresponding Secretary, Mrs A. L. COX, 434, Broome Street.

Recording Secretary, Miss JULIANA TAPPAN, care of  
Lewis Tappan, Esq.

## BOSTON.

President, Miss MARY S. PARKER, Hayward Place.

Foreign Corresponding Secretary, Mrs H. G. CHAPMAN, West Street; or care of Henry G. Chapman, Esq. firm of H. Chapman and Company.

## PHILADELPHIA.

Secretary, Mrs LUCRETIA MOTT.



To such as are desirous of obtaining additional information respecting Slavery, the following works are recommended, viz. :—

**SLAVERY IN AMERICA** ; or an Inquiry into the Character and Tendency of the American Colonization and the American Anti-Slavery Societies. By WILLIAM JAY. F. Westley and A. H. Davis, Stationers' Court, London. 4s.

**SLAVERY IN AMERICA** ; with Notices of the Present State of Slavery and the Slave Trade throughout the World. Edited by the Rev. THOMAS PRICE. Published Monthly, by George Wightman, 24, Paternoster Row, London. 4d.

**DISCUSSION ON AMERICAN SLAVERY**, between Mr George Thompson of England, and Rev. R. J. Breckinridge of Baltimore, U. S. George Gallie, Glasgow ; and W. Oliphant & Son, Edinburgh. 1s. 6d.

**REPORT OF THE GLASGOW EMANCIPATION SOCIETY FOR 1837.** George Gallie, Glasgow ; and W. Oliphant & Son, Edinburgh.

**A VOICE TO THE UNITED STATES OF AMERICA FROM THE METROPOLIS OF SCOTLAND** ; being an Account of Various Meetings held in Edinburgh on the subject of American Slavery upon the return of Mr George Thompson from his Mission to that Country. William Oliphant and Son, Edinburgh. 9d.

**HISTORY OF THE FOREIGN SLAVE TRADE**, from 1807 to 1837. Anti-Slavery Office, 18, Aldermanbury, London. 1s.

**REVIEW OF THE EVIDENCE** given before a Select Committee of the House of Commons, appointed to inquire into the Working of the Apprenticeship System. Hatchard, Piccadilly, London. 1s.

**JOURNAL OF A TOUR IN THE UNITED STATES.** By E. S. ABDY, Fellow of Jesus College, Cambridge. 3 vols. John Murray, Albemarle Street, London. 30s.

**SLAVERY IN AMERICA.** A Reprint of an Appeal to the Christian Women of the Slave States of America. By ANGELINA E. GRIMKE, of Charleston, South Carolina. With Introduction, Notes and Appendix, by GEORGE THOMPSON. William Oliphant and Son, Edinburgh. 8d.

*In the Press,*

**LETTERS ON SLAVERY**, addressed to the Cumberland Congregation, Virginia. By the Rev. J. D. PAXTON, their former Pastor. W. Oliphant & Son, Edinburgh ; and Hamilton, Adams, & Co. London.

This is a calm, argumentative, and convincing discussion of all the great questions connected with slavery. It is the work of one possessing an extensive acquaintance with the system, and contains a full exposition of the Scriptural argument.



## APPENDIX.

### No. I.

TEXAS is a part of the great continent of North America, immediately contiguous to the United States. It is that portion of the Mexican territory comprised between the *Mouths* and the *Sources* of the Sabine, Rio Del Norte, and Arkansas, or Red Rivers. It is bounded on the east and north-east of Louisiana and Arkansas; on the west and south-west by the Mexican States of Coahuila, Tamaulipas, and New Mexico; on the south by the Gulf of Mexico; and on the north by the Red River. Since 1822, a large number of emigrants from the States of Louisiana, Mississippi, Arkansas, and Missouri, have gone into this territory, carrying slaves with them, or purchasing them soon after. These Anglo-American settlers have recently revolted from the Mexican government, and, assisted by the people of the United States, are seeking to establish their independence, preparatory to becoming one of the States of the North American Union. The determination of the Texians to be entirely independent of the Mexican government and states, arises from their hatred of the coloured population of Mexico, their connexion with the whites of the United States by birth, politics, &c.,—their adhesion to a strong party, who, for many years, have been seeking the annexation of Texas to the United States,—and, finally, *the laws of Mexico*, which know no distinctions founded on colour, and absolutely *prohibit slavery and the slave trade*.

The following extract from the Constitution, recently adopted by the rebel Texians, will set forth in the strongest light the grounds of their disaffection to the Mexican government. It would be difficult to select from amongst the records of ancient or modern times, any thing more atrocious; yet this is part of a constitution adopted by men professing to be engaged in a struggle for civil and religious liberty; and the framers of this constitution have been eulogized throughout the United States as the champions of liberty and equality!

“ O Freedom! Freedom! how I hate thy cant!

\* \* \* \*

Who can, with patience, for a moment see  
The medley mass of pride and misery,  
Of whips and charters, manacles and rights,  
Of slaving blacks and democratic whites?  
To think that man, thou just and righteous God!  
Should stand before thee with a tyrant's rod  
O'er creatures like himself, with souls from thee,  
Yet dare to boast of perfect liberty!”

“ SECTION IX.—All persons of *colour* who were slaves for life previous to their emigration to Texas, and who are now held in bondage, SHALL REMAIN *in the like state of servitude*, provided the said slave shall be the *bona fide* PROPERTY of the person so holding said slave as aforesaid. Congress shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the Republic with them, and holding them by the same tenure by which such slaves were held in the United States; NOR SHALL CONGRESS HAVE POWER TO EMANCIPATE SLAVES; nor shall any slaveholder be allowed to emancipate his or her slave or slaves, WITHOUT THE CONSENT OF CONGRESS, unless he or she shall send his or her slave or slaves without the limits of the Republic. No free person of African descent, either in whole or in part, SHALL



BE PERMITTED TO RESIDE *permanently in the Republic, without the consent of Congress*; and the importation or admission of Africans or Negroes into the Republic, EXCEPTING FROM THE UNITED STATES OF AMERICA, is for ever prohibited, and declared to be piracy."

The opinion of the intelligent and patriotic Abolitionists of the United States will doubtless be appreciated by the people of this country. I therefore insert two resolutions on the subject of Texas. The first was adopted at the Annual Meeting of the American Anti-Slavery Society, New York, May 1836:—

"On the motion of Gerrit Smith, Esq.,—*Resolved*, That it is evident that the present struggle in Texas against the Government of Mexico is mainly for the extension and perpetuity of slavery, and therefore deserves the strongest reprobation of the friends of liberty and humanity; and that we fully believe that the independence of Texas, or its acquisition by our Government under these circumstances, would be mournfully disastrous to the cause of the coloured race,—of Liberty, Republicanism, and Christianity."

The following was passed at the Anniversary of the New York State Anti-Slavery Society, October 1836:—

"*Resolved*, That we recognize in the Texian rebellion a scheme for robbing Mexico of her territory, for the purpose of re-establishing slavery upon it; and that we regard the exclusive privilege of supplying the slave market of Texas, recently granted to this country, as an insult to the moral sense of the nation, and also as a bribe to facilitate the admission into the American Union of a loathsome republic, which, while pretending attachment to liberty, is seeking to establish and perpetuate the most horrible and abominable despotism."

The following is the opinion of the Hon. John Quincy Adams, ex-President of the United States, delivered in the House of Representatives at Washington, May 1836:—

"The war now raging in Texas is a Mexican civil war, and a war for the re-establishment of slavery where it was abolished. It is not a servile war, but a war between slavery and emancipation, and every possible effort has been made to drive us into the war, on the side of slavery."

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## No. II.

THE two following documents will be read with interest. The first is a communication from the Female Abolitionists of New England

### TO THE WOMEN OF GREAT BRITAIN.

DEAR FRIENDS,

*Boston, November, 1835.*

We write to you from the heat of a commotion, unparalleled in our remembrance; and the scene we witness, and wish we could find adequate words to describe, is one of awful sublimity.

But how can we embody so vast a subject in so slight a sketch as time permits? How can we in a few words picture to your minds the awakening of a nation from a dream of peace, and freedom, and glory, to a reality of strife, and slavery, and dishonour?

Here are the noble few, half spent, yet strong in heart, struggling to stay the headlong descent of the many. Here are the frantic many rushing down to the abyss, with eyes yet closed, and brains yet under the influence of their feverish dream. Here are the miscalled wise and prudent, the mistaken, benevolent, and compassionate, the imbecile and office-seeking Statesman, the time-serving and timid Clergy,—the Wealthy, the Fashionable, the Literary, the blind leaders of the blind, the self-styled religious, all joining to heap opprobrium and persecution upon those who would fain save them from the swift walking destruction that threatens our noon-day.

Foremost among this band of steadfast-hearted stands George Thompson. We fervently thank God who put it into the mind of Great Britain to send him to our aid. His piety and eloquence, his incorruptible integrity, his devoted self-sacrifice, his unrivalled talents, have given a wonderful impulse to the cause.

In proportion to his usefulness has the cry been raised that he should "depart out of our coasts." Now that his life is in danger from the assassin every moment that he remains in this country, we, too, think it is time that he should depart. What a revelation has the past year flashed upon our minds! Slavery has infected the life-blood, and inflamed the heart of the nation. It is a literal fact, that never among the bloodiest race of the most persecuting age, was concealment more necessary to preserve the life of a defender of unpopular truth. Such a one has not merely assassination to apprehend,—he holds his life and property at the mercy of a mob of those who call themselves the "wealth and standing, the influence and respectability of the country," who are striving to establish an aristocratic order of things, without those adjuncts and circumstances which, in Europe, seem to justify such an order. Scenes of outrage have become so common, as to follow regularly upon the expression of our opinions. The spirit of northern Liberty is commanded to yield to the spirit of southern Slavery, and we are made to feel in our own persons that the violation of the rights of the black man has made the rights of the white man insecure. So simple a matter as the Annual Meeting of our Society, caused the representatives of the Slave interest in this city to rush to the spot, in numbers not less than 4000 or 5000, for the avowed purpose of putting a stop to the meeting, by taking the life of Mr Thompson, who, they conjectured, was to address us. Not finding him, they seized Mr Garrison, and his life was hardly saved by the most desperate exertions. Mr Thompson has been for weeks a prisoner to his room. The abolitionists dare not allow him to risk his life further. Notwithstanding their wrongs they are true patriots; and, independently of their fervent friendship to the man, and the deep sense of the value of his life to the cause, they shudder at the probability, that his blood may be upon the head of this people, if he remains longer. Even his wife and little ones are unsafe. These are horrible truths. We can find no words to express our sense of grief and indignation, therefore we make no comments. We are obliged to bear the sense of them constantly in our minds, and this is a severity of infliction which compels us to confess them. We do so with the hope that we may have your sympathy and your prayers, and in the confidence that every contemplation of the present crisis will strengthen us to renewed exertions. One of our authors justly observes, "The time of preparation for a better order of things, is not a time of favourable appearances. We see on reflection, that the state of a nation has changed for the better, when it has passed from deadly lethargy, though to convulsive life."

These considerations are for the present grievous, yet shall they yield the peaceable fruits of righteousness to them that are exercised thereby. It is not until the Angel troubled the pool, that it has virtue to heal the impotent who lie about it; not until men's minds are hot in the furnace, that they yield to the weight of evidence and argument; and we must not wonder that the blows of these appointed instruments bring out sparkles of fiery indignation.

While the strong are thus engaged in endeavouring to soften and influence, we, who are weak, are yet strong in purpose, to continue to use all righteous, christian, and suitable means, to effect the same great objects. Amid our many afflictions, we are sorrowing most of all, that we must see his face no more, whom you have sent to give us aid, counsel, and courage. He has done all this most effectually, and is hunted for his life as his reward. But a different reward awaits him,—the blessings and the thanks of every friend of human freedom that now breathes, or ever shall breathe, on this Globe,—the joy of the host of heaven over the multitudes his ministrations have blessed,—the command which, if ever mortal could, he may confidently anticipate, to enter also into the joy of his Lord.

Dear Friends, we boast a common ancestry and language; our hearts and our hopes too are one. You, as well as ourselves, claim kindred with those "devout and honourable women," the puritan mothers of New England. They were wont to commend themselves to their friends in "the love of Christ." Do we not the same when we say, yours, in the love of freedom?

In behalf of the Ladies' Anti-Slavery Associations in New England,

(Signed)

MARY S. PARKER, *President.*

MARIA W. CHAPMAN, *Sec. For. Cor.*

## REPLY FROM THE LADIES OF DARLINGTON.

At an Adjourned Meeting of Ladies friendly to the extinction of Slavery and the Slave-trade throughout the world, held in the Friends' Meeting House, Darlington, the following Address was unanimously adopted:—

*To the Members of the Ladies' Anti-Slavery Associations in New England,*

DEAR FRIENDS,

We have perused your touching and powerful Appeal to the Women of Great Britain, with an interest which no words can adequately convey. The zeal, fortitude, and Christian spirit you evince, are alike creditable to humanity and religion, and have called forth our strongest feelings of sympathy and anxiety to co-operate with you in the noble work in which you are labouring. We abhor Slavery in every shape, and oppression under every form, and are one with you in heart and in hope, in principle and in purpose, to effect its extinction wherever it exists.

We rejoice in the victory which the long protracted struggle of Great Britain has achieved, in having at length succeeded to a great extent, in breaking the fetters of Slavery in her own Colonies. But our object is *universal* freedom,—the breaking of every yoke, the deliverance of the oppressed, in every kindred, and tongue, and people, and nation.

We regard, therefore, with feelings of the deepest sorrow, the existence of Slavery and the Slave-trade, with all their attendant abominations, in the Southern States of America. Odious as such a system must be, under any circumstances, its existence is doubly deplorable and culpable in a land calling itself free, and amongst a people professing the Christian name.

So glaring an inconsistency must injure the cause of Liberty in the world at large, whilst it affords to the espouser of Infidelity his most cogent argument against our holy religion.

The heart-stirring addresses of George Thompson have been eminently instrumental, in this country, in awakening feelings of abhorrence towards American Slavery. We cannot better convey to you our sentiments on the subject, than by saying that they are in unison with his.

We shall not attempt to give vent to the feelings of regard and esteem which we entertain towards this talented, eloquent, and intrepid champion of the inalienable rights of man. To you he needs no commendation; and his spirit seeks not its solace in the contaminated region of human applause. He aspires after the favour of Heaven, and we rejoice in the belief that all the hardships, labours, and persecutions he has undergone on behalf of suffering humanity, will be returned a thousand-fold into his bosom, in the rich enjoyment of that peace which shall be his abundant reward in time and eternity.

Dear Sisters,—We congratulate you on the rapid advances which the cause of human freedom is making in your land.

We contemplate, with peculiar delight, the powerful and salutary influence you must exert over public feeling, by the faithful and fearless testimony you bear against the prejudices, corruptions, and oppressions which disgrace your nation.

Truth and humanity, reason and revelation, are on your side. Your cause must, therefore, eventually triumph. We would encourage you to persevere with unremitting energy, in the use of all Christian efforts, until the meridian splendour of that glorious day, which shall witness the last link to be broken which binds the Slave,—until all the odious distinctions founded on colour shall be buried in oblivion, and the injured sons of Africa, in your land, restored to the full enjoyments of all the rights and privileges of humanity.

We again offer you the heartfelt assurance, that the great personal sacrifices, the sufferings and persecutions, you are called upon to endure, claim our warmest sympathy; and, in conclusion, we would fervently commend you and your righteous cause to the blessing of Him in the counsels of whose wisdom it is to crown your efforts with victory.

(Signed, on behalf of the Meeting), ELIZABETH PEASE.

JESSE ELIZABETH WEMYSS.

December 14, 1836.



## No. III.

PREJUDICE AGAINST COLOUR, or a spirit of loathing and hatred towards the negro, is one of the distinguishing sins of America. There is, in America, an *aristocracy* more exclusive, more oppressive, more tenacious, and more offensive, than any aristocracy that ever existed in the old world. It is an aristocracy whose claims rest upon the hue of the skin, the texture of the hair, and the configuration of certain parts of the body:—it is a straight-haired, pale-faced, short-heeled, high-nosed aristocracy. It derides the commandment, “Thou shalt love thy neighbour as thyself.” It blots from the sacred page the fraternizing truth that “God hath made of *one blood* all nations of men for to dwell on all the face of the earth.” It denies to the Gospel the power of elevating the descendant of Africa to the level of the white man upon the same continent. It makes ministers of Christ unbelievers,—opposers of the spirit and power of Christianity. It would renounce the Saviour of the world, if it were demonstrated, that, when on earth, he tabernacled in the body of a coloured man. It has cast over the vision of otherwise clear-sighted and excellent men, a film so thick, that they cannot see into the obligations laid upon them by the Word of God. When you talk of positive commands:—of the duties of man to man,—and, of members of a Christian Church, one towards another,—prejudice talks of “divine ordination;”—“primitive, inherent, invincible antipathies;”—“the necessity of keeping *the races* distinct and unmingled,” &c. &c. &c. This prejudice has poisoned the waters of benevolence at the fountain-head. Every sympathy expressed, every effort made in reference to the coloured population, is polluted and debased by this unholy and cruel principle. The scheme of colonization had its origin in this aversion to the coloured man, and has been sustained and nourished by it. When the sinfulness of hating the negro is seen and felt, the scheme of expatriation will be at an end. What is the language of this prejudice in the lips of the most benevolent of those whose souls have been chilled and contracted by its withering touch? The free coloured people are “a greater NUISANCE than even slaves themselves;”—a *vile excrescence* upon society;—a CURSE AND CONTAGION wherever they reside;—an anomalous race of beings, *the most depraved upon earth*;—a *mildew* upon our fields;—a *stain* upon our escutcheon;—*the most abandoned race on earth*;—scarcely reached in their debasement by the heavenly light. Is this vileness, depravity, and debasement, attributed to oppression exercised by the whites?—to the injuries, moral, political, and social, inflicted by the whites?—to the locking up of the Bible:—to the universal contempt in which they are held, and the ten thousand persecutions they are compelled to endure?—persecutions calculated to drive them to despair, and quench the last spark of generous feeling or self-respect, even the desire to live in such a land of blighting despotism? Are these things assigned as the true or probable causes of the alleged unsightliness and moral leprosy of the coloured population? Nothing of the kind. They have a flattering unction for their souls,—a powerful but most unscriptural antidote to the precepts of the Gospel, and the promptings of an awakened conscience. They say,—“SEVERE NECESSITY places them (the free negroes) in a class of degraded beings:—CHRISTIANITY cannot do for them here what it will do for them in Africa. This is not the fault of the coloured man, nor of the white man, but AN ORDINATION OF PROVIDENCE, and no more to be changed than the laws of nature.” “In the *physical organization* of his frame we meet an *insurmountable barrier* even to approach to SOCIAL INTERCOURSE, and in the *Egyptian colour* which nature has stamped on his features, a principle of repulsion so strong as to forbid the idea of a COMMUNION, EITHER OF INTEREST OR OF FEELING, as utterly abhorrent.” Such is the philosophy, and such the religion of prejudice. What shall be said of *caste* in India, while the jaundice of prejudice afflicts the souls of Christianized Americans? If Christianity can break the cords of caste on the banks of the Ganges, then (the colonizationists of America being judges) it can accomplish in India what it cannot effect in America! O! infamous libel upon the religion of Jesus, the friend of publicans and sinners!

When the Agent of the American Colonization Society was in this country, engaged in the work of collecting funds and enlisting British sympathy (foreign interference!!), he constantly represented the objects of the Society to be,—“the final and entire abolition of slavery,”—and the “spread of Christianity

and civilization among the fifty millions of benighted Africa." \* How widely he differed from the Hon. Henry Clay, one of the founders of the Society, and now its President, will be ascertained by a perusal of the following extract from a letter, addressed by Mr Clay to the Rev. R. R. Gurley, on being informed of his appointment to the highest office in the institution :—

“ Regarding the American Colonization Society as *the only practicable scheme for SEPARATING THE EUROPEAN DESCENDANTS upon this Continent FROM THE PEOPLE OF COLOUR, the descendants of Africans, with their own consent, and of ultimately effecting a more extensive SEPARATION OF THE TWO RACES, with the consent of the States and individuals interested,*” &c. &c.

With this explicit avowal of the object of the Society by “ the Hon. Henry Clay, its champion,” † the Society ought, in common sincerity, to change its title and henceforth stand out before the world in its true character, as the

“ AMERICAN SOCIETY  
FOR THE  
SEPARATION OF THE RACES.”

No. IV.

Extracts from “ An Address to the Presbyterians of Kentucky, proposing a plan for the Instruction and Emancipation of their Slaves. By a Committee of the Synod of Kentucky :”—

“ Slavery is not the same all the world over ; and to ascertain its character in any particular state or country, we must examine the constituents and effects of *the kind of slavery which there exists.* The system as it exists among us, and is constituted by our laws, *consists of three distinct parts,—a deprivation of the right of property, a deprivation of personal liberty, and a deprivation of personal security.* In all its parts it is, manifestly, a violation of the laws of God, as revealed by the light of nature, as well as the light of revelation.

“ Not only has the slave no right to his wife and children, he has no right even to himself. His very body, his muscles, his bones, his flesh, are all the property of another. The movements of his limbs are regulated by the will of a master. He may be sold, like a beast of the field,—he may be transported, in chains, like a felon. If it be a violation of the rights of nature to deprive men of their *political freedom,* the injustice is surely much more flagrant when we rob them of *personal liberty.* The condition of a subject is envious compared with the condition of a slave. We are shocked at the despotism exercised over the Poles. But theirs is a political yoke, and is light compared with the heavy personal yoke that bows down the two millions of our coloured countrymen. Does European injustice lose its foul character, when practised with aggravations in America!

“ Our system, as established by law, arms the master with power to prevent his slave from worshipping God according to the dictates of his own conscience. The owner of human beings among us may legally restrain them from assembling to hear the instructions of divine truth, or even from ever uniting their hearts and voices in social prayer and praise to Him who created them. God alone is Lord over the conscience. Yet our system, defrauding alike our Creator and our slaves, confers upon men this prerogative of Deity. Argument is unnecessary to show the guilt and madness of such a system. And do we not participate in its criminality if we uphold it?

“ Cruelty may be carried to any extent, provided life be spared. Mangling, imprisonment, starvation, every species of torture may be inflicted on him, and he has no redress. But, not content with thus laying the body of the slave defenceless at the foot of the master, our system proceeds still further, and strips him, in a great measure, of all protection against the inhumanity of any other white man who may choose to maltreat him. The laws prohibit the evidence of a slave against a white man from being received in a court of justice. So that wantonness and cruelty may be exercised by any man with impunity upon these unfortunate people, provided none witness it but those of their own colour. In describing such a condition, we may well adopt the language of sacred writ :

\* See Pamphlet circulated by Elliott Cresson, Esq. published by John Miller, London, 1831.

† Words of Mr Cresson.

' Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. And the Lord saw it, and it displeased him that there was no judgment.'

"Such is the essential character of our slavery. Without any crime on the part of its unfortunate subjects, they are deprived for life, and their posterity after them, of the right to property, of the right to liberty, and of the right to personal security. These odious features are not the excrescences upon the system—they are *the system itself*—they are its essential constituent parts. And can any man believe that such a thing as this is not sinful—that it is not hated by God—and ought not to be abhorred and abolished by men?"

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No. V.

### OUR RIGHT TO INTERFERE WITH AMERICAN SLAVERY.

The following just and eloquent remarks, contain an admirable reply to the objections so frequently urged against foreign interference. The extract is from a speech recently delivered by the Rev. ANDREW SOMERVILLE, of Dumbarton, at public meeting in Paisley:—

"Mankind, sir, form one great family. God has made of one blood all the nations of the earth. The division of nations is a conventional arrangement; and in the imposition of taxes, and all those matters which are strictly national, we are not to go beyond the boundaries within which the empire is confined. But in the exercise of those great principles and feelings which respect the whole human race, and which are above all conventional law, we are to disregard these boundaries, and to seek the welfare of all mankind. The display of what may be called national benevolence, and the influence which that is exerting upon surrounding countries, is one of the most delightful features of modern society. We all know the power which the bright example of a good man has upon those around him. The steady light of his intelligence, virtue, and piety, held up daily to the view of others, exerts upon them an exciting and moulding influence. It checks the vicious, and stimulates and encourages the virtuous. The same principle is applicable to nations, each of which has a peculiar character. When a people becomes distinguished for intelligence, sobriety, and virtue; and when their institutions, free and generous in their nature, are righteously administered, the name and the example of that people must have a commanding influence upon other nations. This influence may be put forth indirectly or more directly. It may operate indirectly: for as the public character of an eminent man conveys silently and powerfully reproof to the bad, and excitement to the good; so the deeds of an enlightened and virtuous people, published to the world, will gradually awaken in those that hear of them the desire of liberty, and induce them to reform their institutions, and make them more agreeable to the rights of man, and the demands of advancing civilization. But this influence may be put forth more directly. It may be put forth in the way of friendly remonstrance and solemn expostulation. As one is not to suffer sin upon his brother, but is in anywise to reprove him, so the inhabitants of one country may, according to the great laws of humanity, justly and legitimately expostulate with another, and endeavour to prevail upon them to remove those things which are a stain upon our common nature. And be it remarked, sir, that the people who refuse to exert this benevolent influence, or those who refuse to be affected by it, maintain the narrow and bigotted opinion, that our sympathies, and feelings, and operations, are to be confined within the spots which rivers and mountains mark out as the limits of kingdoms, and that we are to feel for and seek the good of those that dwell on this bank of the river, but dare not extend our sympathies and influence to those that dwell on the other. We plead not here, though we conceive that in certain cases we might safely do so, for one nation in its political capacity interfering with another in its political and independent capacity; but we plead for the rights of humanity—for the free and unfettered operation of benevolence—and for the lawfulness of one class of men exerting a moral and persuasive influence upon the minds and conduct of another. This species of public benevolence, or, if you will, of interference with the affairs of others, which is beginning to be developed in our times, and from the growing energy of which we anticipate the best results to our world, is founded upon high and



ancient principles. We have authority for it which the good will not controvert. What, sir, is the dictate of that law which binds the whole family of man? It is, Thou shalt love thy neighbour as thyself. But who is our neighbour? Is it only the man who resides in the same town with us, or who is the subject of the same government? Dare we not extend this love to him who lives beyond the national boundary? What was the interpretation of this law which He gave, whose name and nature is love, and who, in his own conduct, exhibited an embodied example of perfect virtue? He adduced as the neighbour a stranger—a hated stranger—and gave as the fulfilment of this law the kindness done by a subject of one nation to a subject of another. And did the good Samaritan, when he saw the Jew lying in his blood, ask the permission of the Sanhedrim, the supreme court of the nation, to extend to him the hand of relief? Did he wait till that court should sanction his interference? No: he looked into his own heart, and he read there the fragment of a law higher than the authority of the Sanhedrim, and immediately he gave relief to his wounded neighbour: and the Judge of all said that he did right. And shall we, who know the command with which that parable is closed, ‘Go thou and do likewise,’ wait for the sanction of the American Congress, before we express our sympathy for the enslaved sons of Africa, and attempt, by moral persuasion, to procure their liberty? The spirit of the Gospel inculcates the same conduct. When the Saviour, the friend of man, was leaving this world, did he take the map of the earth, and command his disciples to respect the boundaries of nations? Did he say, go and disciple this people, but beware of crossing this line, and preaching the Gospel among that people? No, sir, his love embraced all kindreds of men; and he said, go ye into all the world, and preach the Gospel to every creature. The world, then—the whole world, is the field in which our sympathies, our benevolence, and our love are to operate. Animated by these exalted principles and feelings, let us arise, and, with united voices, tell our brethren in America, that they should give freedom to their bondmen. Let us not take up the attitude of denunciation. Remembering our own guilt, let us beware of that. But let us tell them that we have repented of our sin; and, as an evidence of our repentance, that we have paid twenty millions for the freedom of our slaves. Let us calmly, affectionately, and earnestly remonstrate with them on the guilt and inconsistency of their conduct; let us intimate to them that there are thousands and millions in this country who, animated by the spirit of Mr Thompson, and disposed to second his efforts, have resolved that they will not rest till slavery has been abolished in all parts of the earth. Let us say, that, as freemen, we feel ashamed of their conduct; that we feel that the cause of liberty—dear to both nations—is injured by their holding slaves, and that the bondage which exists among them is a fetter on the right hand of their strength. Let us tell them that there is much oppression and tyranny in other nations, and that we desire their aid in working out the freedom of the human race, but that we cannot call upon them to co-operate with us in this noble enterprise, till they have liberated their own slaves, and have sounded the Jubilee Trumpet of freedom through all their States. Oh, sir, did that great nation, whose exertions in the cause of the Gospel are so splendid and so meritorious, break and cast away for ever the fetters of thralldom, and embrace in the bosom of love her black and coloured subjects, what an energy would her appeals in behalf of freedom possess! Britain and America united in the cause of liberty and virtue, would soon achieve, by their moral influence and efforts, the emancipation of the world.

It appears, sir, from that touching letter of the free coloured African, which Mr Thompson read, that the free people of colour have societies, the object of which is to pray for the freedom of their enslaved brethren. Let us unite with them in this. Let us surround the throne of mercy, and seek that the God of the families of the whole earth would, in his providence, burst the fetters of those in servitude, and make them go free. And as our prayers ascend to Him who holds in his hand the hearts of all men, and who turns them as he pleases, He will pour out in such measure the influences of that Spirit, of whom it is said, that where the Spirit of the Lord is, there is liberty; that by his transforming energy, the master may be freed from the dominion of fiery passions, and the slave from the bondage to which he is subjected, and both blessed with the liberty and the joy which Christ gave to the sons of God.

























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